

5

Saḷāyatana Vibhaṅga Sutta

The Discourse on the Analysis of the 6 Sense-bases | M 137

Theme: Feelings and the spiritual life

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1 Sutta highlights

1.1 THE SAḶ-ĀYATANA SUTTA (M 137) used the 6 sense-bases and related teachings as the ground for insight. The discourse, located in Sāvathī [§1], opens with a summary (*uddesa*) of its teachings, namely:

(1) The 6 internal sense-bases	<i>cha ajjhattika āyatana</i>	[§4]
(2) The 6 external sense-bases	<i>cha bāhira āyatana</i>	[§5]
(3) The 6 classes of consciousnesses	<i>cha viññāṇa, kāya</i>	[§6]
(4) The 6 classes of contacts	<i>cha phassa, kāya</i>	[§7]
(5) The 18 kinds of mental explorations	<i>aṭṭhārasa manôpavicāra</i>	[§8]
(6) The 36 states of beings	<i>cha-t, tiṃsa satta, pada</i>	[§§9-15]
(7) Therein, depending on this, abandon that Equanimity and non-identification	<i>tatra idaṃ nissāya idaṃ pajahatha upekkha, attamayata</i>	[§§16-17] [§§18-20]
(8) The 3 bases of mindfulness	<i>tayo satipaṭṭhānā</i>	[§§21-24]
(9) The peerless guide of persons to be tamed The 8 liberations	<i>anuttara purisa, damma sarathi aṭṭha, vimokkha</i>	[§25] [§§26-27]

1.2 THE 24 ELEMENTS (*dhātu*)—the 6 internal sense-bases, the 6 external sense-objects, the 6 sense-contacts and the 6 sense-consciousnesses [§§4-7]—are first listed without any detail, as they are a familiar list. The workings of these elements are then presented by way of the 18 kinds of mental explorations [§8], that is, each sense-base is listed by its feeling (as reacting with pleasure, pain, or equanimity).

1.3 THE 6 SENSE-BASES (*saḷ-ayatana*)¹

1.3.1 The 5 physical senses

1.3.1.1 The 6 sense-bases, as a set, form the basis of the analysis of our existence for the sake of self-liberation, according to the Saḷāyatana Vibhaṅga Sutta. They are the sense-faculties (*indriya*) necessary for the arising of the each of the 6 consciousnesses—those of the eye, ear, nose, tongue, body, and mind. For the 5 sense-consciousnesses, their respective organ is the physical sense-faculty of the eye, ear, nose, tongue or body.

1.3.1.2 The sense-faculty (the eye, ear, nose, tongue, body or mind) forms the first precondition for sense-consciousness. This is the physical dimension (*rūpa*) of each of the sense-faculty. Then, there is the respective sense-objects of these faculties, and their attending sense-consciousnesses, which is technically said to be “proper attention” (*samannāhāra*).² When there is a meeting of these three preconditions, there is the respective sense-experience.³

1.3.2 The mind

1.3.2.1 Unlike the physical senses, the mind (*mano*), or, more specifically, mind-consciousness (*mano, viññāṇa*) does not have a physical support in this sense. The precondition for mind-consciousness is a previous moment of consciousness, which allows for either the next moment of mental cognition of a previous object or the first moment of cognition of a new object.

1.3.2.2 According to the Abhidhamma analysis, the mind (*mano*), is capable of directly perceiving an object without the intervention of a thought-process, just as the 5 sense-consciousnesses are capable of

¹ For a diagram of the 6 sense-faculties, see **Indriya, bhāvanā Sutta** (M 152), SD 17.13 Table 3a.

² See **Madhu, piṇḍika S** (M 18,16), SD 6.14; also **Mahā Hatthi, padōpama S** (M 28,27), SD 6.16. For a diagram, see SD 1.1 (4) How suffering arises.

³ For details on this sense-process, see SD 49.2 (4.5.6).

directly perceiving a sensory object. Such a direct sensory perception is said to be followed by a single moment of direct mental perception. That moment, however, is so short that for ordinary beings it passes without being noticed.

1.3.2.3 Mind-consciousness (*mano,viññāṇa*) is the sixth and last of the 6 consciousnesses (eye-consciousness, ear-consciousness, tongue-consciousness, body-consciousness and mind-consciousness). Unlike the sense-consciousnesses, all of which entail some kind of direct perception (*saññā*) (termed *pratyakṣa* (Skt) in the Indian Abhidharma schools), the mental consciousness is capable of both direct perception (*saññā*) and thought (*kappanā*).

1.3.2.4 Also, unlike the sensory consciousnesses, mind-consciousness is not limited by object. The eye, on the other hand, can only see visual objects, the ear only hear auditory objects, and so on. The objects of mind-consciousness are said to be all phenomena (*dhamma*) because it is capable of thinking about anything that exists. Mind-consciousness also differs from the 5 sense-consciousnesses in terms of its precondition (*paccaya*).

1.4 THE 18 ELEMENTS (*aṭṭhārasa dhātu*)⁴

1.4.1 *Dhātu*

1.4.1.1 The elements are called *dhatu* because they “bear” (*dhāreti*) their own intrinsic natures. There are 18 physical and mental elements that constitute the conditions or foundations of perception as a process, as follows:

(1) eye-faculty ⁵	(6) visible object	(11) eye-consciousness
(2) ear-faculty	(7) sound-object	(12) ear-consciousness
(3) nose-faculty	(8) smell-object	(13) nose-consciousness
(4) tongue-faculty	(9) taste-object	(14) tongue-consciousness
(5) body-faculty	(10) touch-object	(15) body-consciousness
(16) mind-element (<i>mano,dhatu</i>)	(17) mind-object (<i>dhamma,dhātu</i>)	(18) mind-consciousness (<i>mano,viññāṇa,dhātu</i>)

(1-10) are physical; (11-16) and (18) are mental; (17) may be either physical or mental. (16) performs the function of advertence (*āvajjana*) towards the object of the start (inception) of the process of sense-consciousness—called **the 5-door mental process** (*pañca,dvāra citta,vīthi*), so called because it occurs at the level of any of the 5 physical sense-doors). It further performs the function of receiving (*sampañicchanā*) the sense-object. (18) performs the function of investigation (*santīraṇa*), determining (*voṭṭhapana*) and registering (*tad-ārammaṇa*).⁶

1.4.2 Abhidhamma classification

1.4.2.1 The 18 elements (Abhidhamma) are obtained from the 12 bases by dividing the mind-base (*man'āyatana*) into the 7 elements of consciousness (*viññāṇa,dhātu*).⁷ In all other ways, the bases (*āyatana*) and the elements (*dhātu*) are identical. In the next section, we will briefly look at the correlation of the 6 sense-bases, the 12 elements, the 5 aggregates, and the 4 ultimate realities.

1.4.2.2 Here is a table showing the Abhidhamma classification of the 6 and 12 sense-bases (*āyatana*) and the 18 elements (*dhātu*), showing their relationship with the 5 aggregates (*khandha*) and the 4 ultimates (*param'attha*), thus:

⁴ For a diagram of the 18 elements, see SD 1.1 (App 3).

⁵ For the 5-door mental process (physical sense-cognition), see SD 19.14(2).

⁶ For the other mental functions, see BDict, Table I.

⁷ In the Abhidhamma, these are the eye-consciousness element, ear-consciousness element, nose-consciousness element, tongue-consciousness element, body-consciousness element, the mind-element (5-door advertence, receiving consciousness) and the mind-consciousness element (all remaining cittas): see Abhs:BRS III §21. On the 5-door mental process, see SD 19.14 (2-3); SD 47.19 (3.2.2.3). For a diagram of the 6 senses and the 5 aggregates, see SD 1,1 (App 2).

<u>The 18 elements</u>	<u>The 12 sense-bases</u>	<u>The 5 aggregates</u>	<u>The 4 ultimate realities</u>
(1) eye-element (2) ear-element (3) nose-element (4) tongue-element (5) body-element (7) form-element (8) sound-element (9) smell-element (10) taste-element (11) touch-element	(1) eye-base (2) ear-base (3) nose-base (4) tongue-base (5) body-base (7) form-base (8) sound-base (9) smell-base (10) taste-base (11) touch-base	form aggregate	form 28 (<i>rūpa</i>)
Mind-object element (<i>dharm'ārammaṇa.dhātu</i>) (same as above)	Mind-object base (<i>dharm'ārammaṇ'āyatana</i>) (subtle matter, mental factors, nirvana)		
(13) eye-consciousness element (14) ear-consciousness element (15) nose-consciousness element (16) tongue-consciousness element (17) body-consciousness element (12) mind-element (18) mind-consciousness element	(12) mind-base	consciousness aggregate	consciousness 89

Table 1.4.2 The sense-bases, elements, aggregates and ultimates

2 Feelings

2.1 TYPES OF FEELINGS. The feelings are further analyzed in terms of those of the household life (*geha,sita*) or of renunciation (*nekkhamma,sita*), into the 36 states of beings [§§9-15].⁸ The 36 feelings comprise the following:

$$\begin{array}{l}
 \text{The 6 internal sense-bases} \quad (\text{eye, ear, nose, tongue, body, mind}) \\
 \times^9 \text{ The 3 types of feelings} \quad (\text{pleasure, pain, equanimity}) \\
 \times \text{ The 2 types of life} \quad (\text{household life or renunciation}) = \underline{\underline{36 \text{ states of beings}}}
 \end{array}$$

These are the feelings that overwhelm beings, as regards whether they are intent on continuing the samsaric rounds, or on the ending of the rounds (MA 5:25).

2.2 THE FEELINGS OF HOUSEHOLD LIFE AND OF RENUNCIATION. The practitioner is then explained the differences between the two types of feelings. In the case of our enjoying household life, a sense-experience perceived as *pleasant* we tend to regard as a “reception, gain” (*paṭilābha*), delighting in it, and we recall such an experience with **pleasure** [§10]. But when we are *unable* to find such a desirable sense-experience, we are **displeased** [§12]. Furthermore, we still have much defilements and under the weight

⁸ The 36 feelings are listed (without elaboration) in **Aṭṭha,sata S** (S 36.22.9/4:232).

⁹ The symbol × here means the numbers are each “multiplied” by the succeeding one.

of our own karma, we can only be *equanimous* towards a sense-experience without any understanding of *the danger* that it poses (especially its being the condition for ignorance and suffering) [§14] (MA 5:24).

On the other hand, if we are truly enjoying the joy of renunciation, we tend to see, according to reality, each sense-experience, whether it is arising in the present or it is recalled as being impermanent, and, as such, feel **joy** [§11]. Understanding that sense-experiences, both past and present, are “impermanent, suffering, changing by nature,” we desire **liberation**, such as streamwinning, or arhathood [§13]. Understanding the impermanence of a sense-experience, both past and present, “as it really is, with right wisdom,” we are truly *equanimous* [§15].

The discourse then advises us to cultivate feelings associated with renunciation in order to abandon those of the household life. That is to say, by attaining the *joy* of renunciation, we abandon household joy; through the pain associated with renunciant’s life, we abandon *the pain of household life*; and the equanimity of renunciation pushes away that of the household life.

Then, we should, depending on the joy of renunciation, overcome *the pain of renunciation*. And finally, we should overcome this joy itself by the equanimity of renunciation. [§16]

On a higher level, two other types of equanimity are distinguished. First, there is *the equanimity of diverse sense-experiences* (discussed above). Then, there is *the equanimity of unified meditative attainments*, that is, of the form dhyanas and the formless attainments [§§17-20].

2.3 THE IDEAL TEACHER. In the closing section, the Buddha himself is presented as a teacher with the 3 bases of mindfulness (*tayo satipaṭṭhāna*), or an example of a worthy teacher, that is, one fit to teach the masses (*satthā gaṇam anusāsitum arahati*). Even when his audience refuses to listen, he is calmly untroubled [§22]; or when they respond in part, he is not delighted [§23]; and when they do listen, he is not elated [§24]. As such, he is the peerless guide of those to be tamed [§§25, 27].

The teaching of the “3 bases of mindfulness” of the Saḷāyatana Sutta should be studied with **the Lohicca Sutta** (D 12), which is a very instructive discourse on bad teachers and good teachers. Three of such teachers are blameworthy:

- (1) A renunciant who has *not* gained the fruit of recluseship teaches, but his pupils reject him;
- (2) A renunciant who has *not* gained the fruit of recluseship teaches, but his pupils listen to him;
- (3) A renunciant who *has* gained the fruit of recluseship teaches, but his pupils reject to him.

In the first two cases, the teachers have “not attained the fruit of recluseship” (*sāmaññattho ananuppatto*): as such, whether their pupils rejected or accepted them, they are blameworthy because they have not been liberated themselves.¹⁰ [3.2]

2.4 THE 8 LIBERATIONS. And what does he guide them in? He guides them into 8 “directions,”¹¹ that is, profound and liberating levels of meditation called the 8 liberations (*aṭṭha vimokkha*) [§26], listed in **the Mahā Sakul’udāyī S** (M 77,2/2:12), and which are to be fully cultivated. The Commentary there explains liberation (*vimokkha*) as referring to the mind’s full (but temporary) release from the opposing states and its full (but temporary) release by delighting in the object.

The first liberation is the attainment of the 4 dhyanas, traditionally said to be attained by the use of a *kaṣiṇa*,¹² derived from a coloured object in one’s own body. The second liberation is the attainment of dhyana using a *kaṣiṇa* derived from an external object. The third liberation may be taken as the attainment of the dhyanas through either a very pure and beautiful coloured *kaṣiṇa* or the four divine abodes (*brahma, vihāra*). The remaining liberations are the formless attainments and the attainment of cessation. (MA 3:255 f; DhsA 191)¹³

¹⁰ D 12/1:224-234 @ SD 34.8.

¹¹ These 8 “directions” (*disa*) are called “liberations” in such discourses as **Mahā, parinibbāna S** (D 16,3.33/2:-111 f), SD 9.

¹² On *kaṣiṇa* meditation, see *Bhāvanā*, SD 15.1 (9.2).

¹³ See Gethin, *The Buddhist Path to Awakening*, 2001:266-270, 273; Analayo, *From Craving to Liberation*, NY, 2009: 141-148, a rev ed of “Vimokkha” in Ency Bsm.

3 Feelings and emotion

3.1 NON-IDENTIFICATION. From the whole picture of all this [1-2], we can see a clear progression in the Buddha's spiritual training. Here, it starts with an understanding of the physical elements (the senses and their objects), and then on to the mental (consciousness, contacts, etc), and finally to the transcendental (the eight liberations), and cessation.

The key element in all this is feeling (*vedanā*). When we really understand feelings, we master them, and we experience positive emotions (*saṅkhāra*). Early Buddhism gives very clear definitions of feeling and emotion. *Feeling* is the hedonic tone (or pleasure level) of sense-experience, and there are only three kinds: pleasant (arising from a desirable object), painful (from an undesirable object) and neutral (from a unfamiliar object).

When we morally colour such feelings by liking them, or hating them, or ignoring them, we *form* karmic states. As such, these are sometimes karma-formations, or simply, formations (*saṅkhāra*). These are what we would call *emotions*.¹⁴

Having said that, we can now say that the spiritual life begins *when we understand feelings, avoid negative emotions and cultivate wholesome emotions*. On an even higher level of spirituality, the practitioner understand feeling, shows wholesome emotions, but he does not identify them. This is known as “non-identification” (*atammayatā*) [§20b].

A true Dharma teacher, like the Buddha himself, is one who understands feelings, shows wholesome emotions and yet does not identify with them. He is a great inspiration to others, and often moves others to goodness, or at least make them realize the errors of their ways, so that they can begin to look for the path to awakening.

3.2 THE BUDDHA HAS FEELINGS. One of the most interesting facts the Suttas tell us about the Buddha is perhaps that *he feels for his disciples*. **The Saḷāyatana Vibhaṅga Sutta** (M 137), for example, shows how the Buddha gives the teaching on the three bases of mindfulness (*satipaṭṭhāna*) (which is different from the better known set of four focusses of mindfulness). These three bases of mindfulness are about how the Buddha responds to three types of situations when he teaches. The Buddha teaches out of compassion for the welfare and happiness of his disciples and responds accordingly in this manner:

- (1) His disciples do *not* wish to listen, do not pay attention, do not make an effort to understand the Teaching, and deviate from the Teaching.
As such, the Buddha is not pleased, but although not feeling pleased, he dwells untroubled, mindful and fully aware.
- (2) *Some* of his disciples listen, pay attention, make an effort to understand the Teaching, and do not deviate from the Teaching.
As such, the Buddha is pleased, but although feeling pleased, he dwells untroubled, mindful and fully aware.
- (3) His disciples *listen*, pay attention, make an effort to understand the Teaching, and do not deviate from the Teaching.
As such, the Buddha is pleased, but although feeling pleased, he dwells untroubled, mindful and fully aware.¹⁵ [§§21-24]

It is clear from this Saḷāyatana Vibhaṅga Sutta passage that the Buddha (and the other saints) do have feelings towards how others behave. This is only natural, and indeed it would be very strange if the Buddha and the arhats had no feelings at all! The “negative” feelings are simply a reflection of the reality of the situation, but none of these feelings affect or trouble the Buddha or the saint in any way: they only see the arising of great compassion to remove the suffering and ignorance of these beings.

¹⁴ On “feelings and emotions,” see *Vedanā*, SD 17.3.

¹⁵ M 127,21-24/2:221 f (SD 29.5).

This is the true meaning of equanimity. We do feel disappointed when others do not seem to respond positively to the good we have done. Or, sometimes, people may seem overwhelmed by the kindness we have shown. Either way, we should be mindful and remain unaffected by them.

The meaning is that we should not depend of external conditions for our true happiness. We should cultivate the kind of inner happiness that is good in itself, that is independent of any condition. This is called unconditional love.¹⁶

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The Discourse on the Analysis of the Six Sense-bases

M 137

1 Thus have I heard.

At one time the Blessed One was residing in Anātha,piṇḍika's park in Jeta's forest near Sāvattihī.

There the Blessed One addressed the monks thus:

“Bhikshus!”

“Bhante!” the monks answered the Blessed One in assent.

Summary of the analysis of the 6 sense-bases

2 The Blessed One said this:

“Bhikshus, I shall teach you the analysis of the 6 sense-bases. Listen, pay close attention. I will speak.”

“Yes, bhante,” the monks answered the Blessed One in assent.

The Blessed One said this: [216]

3 THE SYLLABUS

- | | | |
|---|-----------------------------------|-----------------------|
| (1) The 6 internal sense-bases | <i>(cha ajjhattika āyatana)</i> | should be understood. |
| (2) The 6 external sense-bases | <i>(cha bāhira āyatana)</i> | should be understood. |
| (3) The 6 classes of consciousnesses | <i>(cha viññāṇa, kāya)</i> | should be understood. |
| (4) The 6 classes of contacts | <i>(cha phassa, kāya)</i> | should be understood. |
| (5) The 18 kinds of mental explorations | <i>(aṭṭhārasa manôpavicāra)</i> | should be understood. |
| (6) The 36 states of beings | <i>(cha-t, tiṃsa satta, pada)</i> | should be understood. |
| (7) Therein, depending on this, abandon that. ¹⁷ | | |
| (8) There are the 3 bases of mindfulness ¹⁸ that the noble ones attend to, attending to which that noble one is a teacher, worthy of teaching the masses. ¹⁹ | | |
| (9) Of the teachers of training, he is the peerless guide of persons to be tamed. ²⁰ | | |
- This is the summary of the analysis of the 6 sense-bases.

(1) The 6 internal sense-bases²¹

¹⁶ On Does the Buddha have feelings? see (Samyojana) Koṭṭhita S (S 35.232.8/4:164 f), SD 28.4 (3), & **How the saints feel**, SD 55.6.

¹⁷ *Tatra idam nissāya idam pajahatha.*

¹⁸ As will be evident below [§21], this is not the better known “focuses of mindfulness” (*satipaṭṭhāna*).

¹⁹ *Tayo sati, paṭṭhānā yad ariyo sevati yad ariyo sevamāno sathā gaṇam anusāsitum arahati.* Usu *gaṇa* translates as “group,” but here it has the sense of “masses, multitude, crowd” (Sn 679; J 1:264, 203; DhA 3::441; PvA 140).

²⁰ *So vuccati yogg'ācariyānam anuttaro purisa, damma, sārathī 'ti.*

4 ‘The 6 internal sense-bases should be understood,’ thus it is said. And in what connection is this said?

There are

- | | |
|----------------------|-----------------------|
| (1) the eye-base, | <i>cakkhv’āyatana</i> |
| (2) the ear-base, | <i>sot’āyatana</i> |
| (3) the nose-base, | <i>ghān’āyatana</i> |
| (4) the tongue-base, | <i>jivhāyatana</i> |
| (5) the body-base, | <i>kāy’āyatana</i> |
| (6) the mind-base. | <i>man’āyatana</i> |

—‘The 6 internal sense-bases should be understood,’ thus it is said in this connection.

(2) The 6 external sense-bases

5 ‘The 6 external sense-bases should be understood,’ thus it is said. And in what connection is this said?

There are

- | | |
|---------------------------|--------------------------|
| (1) the form-base, | <i>rūp’āyatana</i> |
| (2) the sound-base, | <i>sadd’āyatana</i> |
| (3) the smell-base, | <i>gandh’āyatana</i> |
| (4) the taste-base, | <i>ras’āyatana</i> |
| (5) the touch-base, | <i>phoṭṭhabb’āyatana</i> |
| (6) the mind-object-base. | <i>dhamm’āyatana</i> |

—‘The 6 external sense-bases should be understood,’ thus it is said in this connection.

(3) The 6 classes of consciousness

6 ‘The 6 classes of consciousnesses should be understood,’ thus it is said. And in what connection is this said?

There are

- | | |
|---------------------------|-----------------------|
| (1) eye-consciousness, | <i>cakkhu,viññāṇa</i> |
| (2) ear-consciousness, | <i>sota,viññāṇa</i> |
| (3) nose-consciousness, | <i>ghāna,viññāṇa</i> |
| (4) tongue-consciousness, | <i>jivhā,viññāṇa</i> |
| (5) body-consciousness, | <i>kāya,viññāṇa</i> |
| (6) mind-consciousness. | <i>mano,viññāṇa</i> |

—‘The 6 classes of consciousnesses should be understood,’ thus it is said in this connection.

(4) The 6 classes of contact

7 ‘The 6 classes of contacts should be understood,’ thus it is said. And in what connection is this said?

There are

- | | |
|---------------------|-------------------------|
| (1) eye-contact, | <i>cakkhu,samphassa</i> |
| (2) ear-contact, | <i>sota,samphassa</i> |
| (3) nose-contact, | <i>ghāna,samphassa</i> |
| (4) tongue-contact, | <i>jivhā,samphassa</i> |
| (5) body-contact, | <i>kāya,samphassa</i> |
| (6) mind-contact. | <i>mano,samphassa</i> |

—‘The 6 classes of contacts should be understood,’ thus it is said in this connection.

(5) The 18 kinds of mental explorations

²¹ On this and the next three headings, see D 3:243.

8 ‘The 18 kinds of mental explorations²² should be understood,’ thus it is said. And in what connection is this said?²³

- (1) ²⁴On seeing a *form* with the eye,
one explores²⁵ a form that gives rise to *pleasure*,
one explores a form that gives rise to *pain [displeasure]*,
one explores a form that gives rise to *equanimity*.
- (2) On hearing a *sound* with the ear,
one explores a sound that gives rise to *pleasure*,
one explores a sound that gives rise to *pain [displeasure]*,
one explores a sound that gives rise to *equanimity*.
- (3) On smelling a *smell* with the nose,
one explores a smell that gives rise to *pleasure*,
one explores a smell that gives rise to *pain [displeasure]*,
one explores a smell that gives rise to *equanimity*.
- (4) On tasting a *taste* with the tongue, [217]
one explores a taste that gives rise to *pleasure*,
one explores a taste that gives rise to *pain [displeasure]*,
one explores a taste that gives rise to *equanimity*.
- (5) On feeling a *touch* with the body,
one explores a touch that gives rise to *pleasure*,
one explores a touch that gives rise to *pain [displeasure]*,
one explores a touch that gives rise to *equanimity*.
- (6) On cognizing a *mind-object* with the mind,
one explores a mind-object that gives rise to *pleasure*,
one explores a mind-object that gives rise to *pain [displeasure]*,
one explores a mind-object that gives rise to *equanimity*.

Thus there are 6 mental explorations with regards to *pleasure*; 6 mental explorations with regards to *pain [displeasure]*; 6 mental explorations with regards to *equanimity*.

—‘The 18 kinds of mental explorations should be understood,’ thus it is said in this connection.

(6) The 36 states of beings

9 ‘The 36 states of beings should be understood,’²⁶ thus it is said. And in what connection is this said?²⁷

There are

- | | |
|--|------------------------------------|
| (A) the 6 kinds of joy of the household life; | <i>cha gehasita somanassa</i> |
| (B) the 6 kinds of joy of renunciation; | <i>cha nekkhammasita somanassa</i> |
| (C) the 6 kinds of pain of the household life; | <i>cha gehasita domanassa</i> |
| (D) the 6 kinds of pain of renunciation; | <i>cha nekkhammasita domanassa</i> |
| (E) the 6 kinds of equanimity of the household life; | <i>cha gehasitā upekkhā</i> |
| (F) the 6 kinds of equanimity of renunciation; | <i>cha nekkhammasitā upekkhā</i> |

²² *Aṭṭhārasa manôpavicāra*. Comy: “Mental exploration” (*manôpavicāra*) is initial application and sustained application (or thinking and pondering) (*vitakka, vicāra*). One explores (*upavicarati*) the object by way of sustained application (or pondering) (*vicāra*), with which initial application (or thinking) is associated (MA 5:21).

²³ The 18 kinds of mental explorations are the 18 kinds of feelings: see D 3:244 f; M 3:239 f; Vbh 381. Cf the 18 feelings (*vedanā*), see S 4:232.

²⁴ *Cakkhunā rūpaṃ disvā somanassa-ṭ, thānīyaṃ rūpaṃ upavicarati, domanassa-ṭ, thānīyaṃ rūpaṃ upavicarati, upekkhā-ṭ, thānīyaṃ rūpaṃ upavicarati.*

²⁵ *Upavicarati*, ie, explores with eye-consciousness (MA 5:22; cf VbhA 508).

²⁶ *Cha-t, tiṃsa satta, pada*. Comy: These are states (*pada*) for beings who are rooted in the round of samsara (*vaṭṭa*), and those intent on ending it (MA 5:21).

²⁷ The 36 feelings are listed (without elaboration) in **Aṭṭha, sata S** (S 36.22.9/4:232), SD 17.3 (4.1).

10 (A) Therein, what are **the 6 kinds of joy of the household life** (*cha gehasita somanassa*)?²⁸

- ²⁹(1) From regarding a reception of *visual forms* as a reception cognizable by *the eye* that are wished for, desired, agreeable, gratifying, and associated with worldliness; or, when one recalls what was formerly received that has passed, ceased, changed—joy arises. A joy such as this is called a joy of the household life.
- (2) From regarding a reception of *sounds* as a reception cognizable by *the ear* that are wished for, desired, agreeable, gratifying, and associated with worldliness; or, when one recalls what was formerly received that has passed, ceased, changed—joy arises. A joy such as this is called a joy of the household life.
- (3) From regarding a reception of *smells* as a reception cognizable by *the nose* that are wished for, desired, agreeable, gratifying, and associated with worldliness; or, when one recalls what was formerly received that has passed, ceased, changed—joy arises. A joy such as this is called a joy of the household life.
- (4) From regarding a reception of *tastes* as a reception cognizable by *the tongue* that are wished for, desired, agreeable, gratifying, and associated with worldliness; or, when one recalls what was formerly received that has passed, ceased, changed—joy arises. A joy such as this is called a joy of the household life.
- (5) From regarding a reception of *touches* as a reception cognizable by *the body* that are wished for, desired, agreeable, gratifying, and associated with worldliness; or, when one recalls what was formerly received that has passed, ceased, changed—joy arises. A joy such as this is called a joy of the household life.
- (6) From regarding a reception of *mind-objects* as a reception cognizable by *the mind* that are wished for, desired, agreeable, gratifying, and associated with worldliness; or, when one recalls what was formerly received that has passed, ceased, changed—joy arises. A joy such as this is called a joy of the household life.³⁰

These are the 6 kinds of joy of the household life.

11 (B) Therein, what are **the 6 kinds of joy of renunciation** (*cha nekkhammasita somanassa*)?³¹

- (7) When, by knowing the impermanence, change, fading away and ending of *forms*, one sees, according to reality, with right wisdom those *forms* both in the past and now are all impermanent, suffering, changing by nature—joy arises.³² A joy such as this is called a joy of renunciation.
- (8) When, by knowing the impermanence, change, fading away and ending of *sounds*, one sees, according to reality, with right wisdom those *sounds* both in the past and now are all impermanent, suffering, changing by nature—joy arises. A joy such as this is called a joy of renunciation.
- (9) When, by knowing the impermanence, change, fading away and ending of *smells*, one sees, according to reality, with right wisdom those *smells* both in the past and now are all impermanent, suffering, changing by nature—joy arises. A joy such as this is called a joy of renunciation.
- (10) When, by knowing the impermanence, change, fading away and ending of *tastes*, one sees, according to reality, with right wisdom those *tastes* both in the past and now

²⁸ “Of the household life” (*gehasita*) means connected with the cords of sense-pleasures (MA 5:21).

²⁹ *Cakkhu,viññeyyānaṃ rūpānaṃ iṭṭhānaṃ kantānaṃ manāpānaṃ manoramānaṃ lok’āmisapaṭisaṃyuttānaṃ paṭilābhaṃ vā paṭilābhato samanupassato pubbe vā paṭiladdha,pubbaṃ atītaṃ niruddhaṃ vipariṇataṃ samanussarato uppajjati somanassaṃ.*

³⁰ Cf Vism 319.

³¹ “Of renunciation” (*nekkhammasita*) means connected with insight (MA 5:21).

³² *Rūpānaṃ tv-eva aniccataṃ viditvā vipariṇāma,virāga,nirodhaṃ, “pubbe c’eva rūpā etarahi ca sabbe te rūpā aniccā dukkhā vipariṇāma,dhammā’ti evam etaṃ yathā,bhūtaṃ samma-p,paññāya passato uppajjati somanassaṃ.* Comy: This is joy that arises when one has established insight and is sitting observing the breaking-up of formations with a flow of sharp and bright insight-knowledge focussed on the formations (MA 5:22).

are all impermanent, suffering, changing by nature—joy arises.

A joy such as this is called a joy of renunciation.

- (11) When, by knowing the impermanence, change, fading away and ending of *touches*, one sees, according to reality, with right wisdom those *touches* both in the past and now are all impermanent, suffering, changing by nature—joy arises.

A joy such as this is called a joy of renunciation.

- (12) When, by knowing the impermanence, change, fading away and ending of *mind-objects*, one sees, according to reality, with right wisdom those *mind-objects* [218] both in the past and now are all impermanent, suffering, changing by nature—joy arises.

A joy such as this is called a joy of renunciation.

These are the 6 kinds of pain of the household life.

12 (C) Therein, what are **the 6 pains of the household life** (*cha gehasita domanassa*)?

- (13)³³ From regarding a non-reception of *visual forms* as not receiving what are cognizable by *the eye* that are wished for, desired, agreeable, gratifying, and associated with worldliness; or, when one recalls what was formerly received that has passed, ceased, changed—pain [displeasure] arises.

A pain [displeasure] such as this is called a pain of the household life.

- (14) From regarding a non-reception of *sounds* as not receiving what are cognizable by *the ear* that are wished for, desired, agreeable, gratifying, and associated with worldliness; or, when one recalls what was formerly received that has passed, ceased, changed—pain [displeasure] arises.

A pain [displeasure] such as this is called a pain of the household life.

- (15) From regarding a non-reception of *smells* as not receiving what are cognizable by *the nose* that are wished for, desired, agreeable, gratifying, and associated with worldliness; or, when one recalls what was formerly received that has passed, ceased, changed—pain [displeasure] arises.

A pain [displeasure] such as this is called a pain of the household life.

- (16) From regarding a non-reception of *tastes* as not receiving what are cognizable by *the tongue* that are wished for, desired, agreeable, gratifying, and associated with worldliness; or, when one recalls what was formerly received that has passed, ceased, changed—pain [displeasure] arises.

A pain [displeasure] such as this is called a pain of the household life.

- (17) From regarding a non-reception of *touches* as not receiving what are cognizable by *the tongue* that are wished for, desired, agreeable, gratifying, and associated with worldliness; or, when one recalls what was formerly received that has passed, ceased, changed—pain [displeasure] arises.

A pain [displeasure] such as this is called a pain of the household life.

- (18) From regarding a non-reception of *mind-objects* as not receiving what are cognizable by *the mind*

that are wished for, desired, agreeable, gratifying, and associated with worldliness;

or, when one recalls what was formerly received that has passed, ceased, changed—

pain [displeasure] arises.

A pain [displeasure] such as this is called a pain of the household life.³⁴

These are the 6 kinds of pain of the household life.

13 (D) Therein, what are **the 6 kinds of pain [displeasure] of renunciation** (*cha nekkhammasita domanassa*)?

³³ *Cakkhu,viññeyyānaṃ rūpānaṃ iṭṭhānaṃ kantānaṃ manāpānaṃ manoramānaṃ lok'āmisā,paṭisaṃyuttānaṃ appaṭilābhaṃ vā appaṭilābhato samanupassato pubbe vā appaṭiladdha,pubbaṃ atītaṃ niruddhaṃ vipariṇataṃ samanussarato uppajjati domanassaṃ.*

³⁴ Qu at Vism 9.99/319.

- (19) ³⁵When, by knowing the impermanence, change, fading away and ending of *forms*, one sees, according to reality, with right wisdom those *forms* both in the past and now are all impermanent, suffering, changing by nature, one arouses a desire for the supreme liberation,³⁶ thus,
 ‘When shall I attain and dwell in that base that the noble ones now attain and dwell in?’
 In whom there arises such a desire, pain [displeasure] arises conditioned by that desire.
 A pain [displeasure] such as this is called a pain of renunciation.
- (20) When, by knowing the impermanence, change, fading away and ending of *sounds*, one sees, according to reality, with right wisdom that *sounds* both in the past and now are all impermanent, suffering, changing by nature, one arouses a desire for the supreme liberation, thus,
 ‘When shall I attain and dwell in that base that the noble ones now attain and dwell in?’
 In whom there arises such a desire, pain [displeasure] arises conditioned by that desire.
 A pain [displeasure] such as this is called a pain of renunciation.
- (21) When, by knowing the impermanence, change, fading away and ending of *smells*, one sees, according to reality, with right wisdom those *smells* both in the past and now are all impermanent, suffering, changing by nature, one arouses a desire for the supreme liberation, thus,
 ‘When shall I attain and dwell in that base that the noble ones now attain and dwell in?’
 In whom there arises such a desire, pain [displeasure] arises conditioned by that desire.
 A pain [displeasure] such as this is called a pain of renunciation.
- (22) When, by knowing the impermanence, change, fading away and ending of *tastes*, one sees, according to reality, with right wisdom those *tastes* both in the past and now are all impermanent, suffering, changing by nature, one arouses a desire for the supreme liberation, thus,
 ‘When shall I attain and dwell in that base that the noble ones now attain and dwell in?’
 In whom there arises such a desire, pain [displeasure] arises conditioned by that desire.
 A pain [displeasure] such as this is called a pain of renunciation.
- (23) When, by knowing the impermanence, change, fading away and ending of *touches*, one sees, according to reality, with right wisdom those *touches* both in the past and now are all impermanent, suffering, changing by nature, one arouses a desire for the supreme liberation, thus,
 ‘When shall I attain and dwell in that base that the noble ones now attain and dwell in?’
 In whom there arises such a desire, pain [displeasure] arises conditioned by that desire.
 A pain [displeasure] such as this is called a pain of renunciation.
- (24) When, by knowing the impermanence, change, fading away and ending of *mind-objects*, one sees, according to reality, with right wisdom those *mind-objects* both in the past and now are all impermanent, suffering, changing by nature, [219]
 one arouses a desire for the supreme liberation, thus,
 ‘When shall I attain and dwell in that base that the noble ones now attain and dwell in?’
 In whom there arises such a desire, pain [displeasure] arises conditioned by that desire.
 A pain [displeasure] such as this is called a pain of renunciation.
 These are the 6 kinds of pain [displeasure] of renunciation.
- 14** (E) Therein, what are **the 6 kinds of equanimity of the household life** (*cha gehasitā upekkhā*)?³⁷

³⁵ “When, by knowing ... dwell in?” *rūpānaṃ tv-eva aniccatāṃ veditvā vipariṇāma, virāga, nirodhaṃ*, “pubbe c’eva rūpā etarahi ca sabbe te rūpā aniccā dukkhā vipariṇāma, dhammā’ti evam etaṃ yathā’bhūtaṃ samma-p, pañ-ñāya disvā anuttāresu vimokkhesu pihaṃ upaṭṭhāpeti—“kudāssu nāmāhaṃ tad āyatanāṃ upasampajja viharissāmi yad ariyā etarahi āyatanāṃ upasampajja viharantī’ti iti anuttāresu vimokkhesu pihaṃ upaṭṭhāpayato uppajjati piha, paccayā domanassaṃ.

³⁶ *Auttara vimokkha*, ie arhathood (MA 5:23). See **Cūḷa Vedalla S** (M 44,28/1:303), SD 40a.9. See also **Kāma-c, chanda**, SD 32.2 (4.6.1): The craving to end craving.

- (25) On seeing *a form with the eye*, equanimity arises in a foolish, confused, worldling, in an untutored worldling who has not conquered his limitations³⁸ nor conquered his karmic fruits,³⁹ who sees not danger.⁴⁰ Such an equanimity as this does not transcend form.⁴¹ Therefore, it is called the equanimity of the household life.
- (26) On hearing *a sound with the ear*, equanimity arises in a foolish, confused, worldling, in an untutored worldling who has not conquered his limitations nor conquered his karmic fruits, who sees not danger. Such an equanimity as this does not transcend sound. Therefore, it is called the equanimity of the household life.
- (27) On smelling *a smell with the nose*, equanimity arises in a foolish, confused, worldling, in an untutored worldling who has not conquered his limitations nor conquered his karmic fruits, who sees not danger. Such an equanimity as this does not transcend smell. Therefore, it is called the equanimity of the household life.
- (28) On tasting *a taste with the tongue*, equanimity arises in a foolish, confused, worldling, in an untutored worldling who has not conquered his limitations nor conquered his karmic fruits, who sees not danger. Such an equanimity as this does not transcend taste. Therefore, it is called the equanimity of the household life.
- (29) On feeling *a touch with the body*, equanimity arises in a foolish, confused, worldling, in an untutored worldling who has not conquered his limitations nor conquered his karmic fruits, who sees not danger. Such an equanimity as this does not transcend touch. Therefore, it is called the equanimity of the household life.
- (30) On cognizing *a mind-object with the mind*, equanimity arises in a foolish, confused, worldling, in an untutored worldling who has not conquered his limitations nor conquered his karmic fruits, who sees not danger. Such an equanimity as this does not transcend mind-object. Therefore, it is called the equanimity of the household life.

³⁷ *Cha gehasitā upekkhā*. Here it is the equanimity of ignorance (MA 5:24).

³⁸ “Not conquered his limitations,” *anodhi,jina*, ie one who has not overcome the whole extent (*odhi*, “to the limit”) of his defilements (*kilesa*), as such, his influxes (*āsava*) are not destroyed (MA 5:34; cf Vbh 246). The oldest list if perhaps the set of **3 influxes**—of sense-desire (*kām’āsava*), of existence (*bhav’āsava*), and of ignorance (*avijj’āsava*) (D 3:216, 33.1.10(20); M 1:55, 3:41; A 3.59, 67, 6.63)—which are essentially the same as the **3 grasplings** (*ti,-gaha*) of craving (*taṇhā*), conceit (*māna*) and views (*diṭṭhi*), on account of which arise, resp, the notions “this is mine,” “this I am,” and “this is my self”: see **Vatthūpama S** (M 7,18/1:38), SD 28.12. The term *āsava* (lit “inflow”) comes from *ā-savati* “flows towards or inwards” (ie either “into” or “out” towards the observer). It has been variously tr as taints (“deadly taints,” RD), corruptions, intoxicants, biases, depravity, misery, evil (influence), or simply left untr. The Abhidhamma lists **4 āsavas**, which is also found in the Nikāyas: the influx of (1) sense-desire (*kām’āsava*), (2) (desire for eternal) existence (*bhav’āsava*), (3) views (*diṭṭh’āsava*), (4) ignorance (*avijjāsava*) (D 16.1.12/2:82, 16.2.4/2:91, Pm 1.442, 561, Dhs §§1096-1100, Vbh §937). These 4 are also known as “floods” (*ogha*) and “yokes” (*yoga*). See BDict: āsava.

³⁹ “Nor conquered his karmic fruits,” *avipāka,jina*, ie one whose influxes are not destroyed (see prec n). For one whose influxes are destroyed is called a conqueror of karmic fruition because he has overcome what remains of his future karmic fruitions (MA 5:24).

⁴⁰ *Cakkhunā rūpaṃ disvā uppajjati upekkhā bālassa mūlhassa puthujjanassa anodhi,jinassa avipāka,jinassa anā-dīnava,dassāvino assutavato puthujjanassa*. Here “danger” (*ādīnava*) usu refers to sense-pleasures, but is more broadly connected with any kind of misfortune (*upaddava*) (MA 5:24).

⁴¹ Comy: This is the equanimity of unknowing that arises in one who has not overcome the limitations of the defilements or karmic fruits. It “does not transcend form” because it is stuck, hitched to the object like flies to a ball of sugar (MA 5:24).

These are the 6 kinds of equanimity of the household life.

15 (F) Therein, what are **the 6 kinds of equanimity of renunciation** (*cha nekkhammasitā upekkhā*)?

(31) ⁴²When, by knowing the impermanence, change, fading away and ending of *forms*, one sees, according to reality, with right wisdom those *forms* both in the past and now are all impermanent, suffering, changing by nature, one sees, according to reality, with right wisdom those *forms* both in the past and now are all impermanent, suffering, changing by nature—equanimity arises.⁴³

An equanimity such as this transcends form.

Therefore, it is called equanimity of renunciation.

(32) When, by knowing the impermanence, change, fading away and ending of *sounds*, one sees, according to reality, with right wisdom those *sounds* both in the past and now are all impermanent, suffering, changing by nature, one sees, according to reality, with right wisdom those *sounds* both in the past and now are all impermanent, suffering, changing by nature—equanimity arises.

An equanimity such as this transcends sound.

Therefore, it is called equanimity of renunciation.

(33) When, by knowing the impermanence, change, fading away and ending of *smells*, one sees, according to reality, with right wisdom those *smells* both in the past and now are all impermanent, suffering, changing by nature, one sees, according to reality, with right wisdom those *smells* both in the past and now are all impermanent, suffering, changing by nature—equanimity arises.

An equanimity such as this transcends smell.

Therefore, it is called equanimity of renunciation.

(34) When, by knowing the impermanence, change, fading away and ending of *tastes*, one sees, according to reality, with right wisdom those *tastes* both in the past and now are all impermanent, suffering, changing by nature, one sees, according to reality, with right wisdom those *tastes* both in the past and now are all impermanent, suffering, changing by nature—equanimity arises.

An equanimity such as this transcends taste.

Therefore, it is called equanimity of renunciation.

(35) When, by knowing the impermanence, change, fading away and ending of *touches*, one sees, according to reality, with right wisdom those *touches* both in the past and now are all impermanent, suffering, changing by nature, one sees, according to reality, with right wisdom those *touches* both in the past and now are all impermanent, suffering, changing by nature—equanimity arises.

An equanimity such as this transcends touch.

Therefore, it is called equanimity of renunciation.

(36) When, by knowing the impermanence, change, fading away and ending of *mind-objects*, one sees, according to reality, with right wisdom those *mind-objects* both in the past and now are all impermanent, suffering, changing by nature, one sees, according to reality, with right wisdom those *mind-objects* both in the past and now are all impermanent, suffering, changing by nature—equanimity arises.

An equanimity such as this transcends mind-object.

Therefore, it is called equanimity of renunciation.

These are the 6 kinds of equanimity of renunciation.

⁴² *Rūpānaṃ tv-eva aniccataṃ viditvā vipariṇāma, virāga, nirodhaṃ, 'pubbe c'eva rūpā etarahi ca sabbe te rūpā aniccā dukkhā vipariṇāma, dhammā'ti evam etaṃ yathā, bhūtaṃ samma-p, paññāya passato uppajjati upekkhā.*

⁴³ Comy: This is the equanimity connected with insight knowledge. It does not lust after desirable objects that come within the range of the senses, nor does it become angry because of undesirable objects (MA 5:25).

—“The 36 states of beings should be known should be understood,” thus it is said in this connection.

(7) Towards greater joy

[220] 16 ‘**Therein, depending on this, abandon that,**’ so it is said. And in what connection is this said?

Therein, bhikshus,

(1) by depending on, by relying on⁴⁴ the 6 kinds of joy of renunciation,
abandon *the 6 kinds of joy of the household life,*
overcome them.

It is thus that they are abandoned, thus that they are overcome.⁴⁵

(2) By depending on, by relying on the 6 kinds of pain of renunciation,
abandon *the 6 kinds of pain of the household life,*
overcome them.

It is thus that they are abandoned, thus that they are overcome.

(4) By depending on, by relying on the 6 kinds of equanimity of renunciation,
abandon *the 6 kinds of equanimity of the household life,*
overcome them.

It is thus that they are abandoned, thus that they are overcome.

(4) By depending on, by relying on the 6 kinds of joy of renunciation,
abandon *the 6 kinds of pain of the renunciation,*
overcome them.

It is thus that they are abandoned, thus that they are overcome.

(5) By depending on, by relying on the 6 kinds of equanimity of renunciation,
abandon *the 6 kinds of joy of the renunciation,*
overcome them.

It is thus that they are abandoned, thus that they are overcome.

Equanimity

17 There is, bhikshus, equanimity of diversity, based on diversity; there is equanimity of unity, based on unity.⁴⁶

18 And what, bhikshus, is **the equanimity of diversity, based on diversity?**

There is, bhikshus, the equanimity in forms, in sounds, in smells, in tastes, in touches.

This, bhikshus, is the equanimity of diversity, based on diversity.

19 And what, bhikshus, is **the equanimity of unity, based on unity?**

There is, bhikshus, the equanimity

dependent on the mind-base of space,

dependent on the mind-base of consciousness,

dependent on the mind-base of nothingness,

dependent on the mind-base of neither-perception-and-non-perception.

This, bhikshus, is the equanimity of unity, based on unity.

20 Therein, bhikshus, depending on, relying on, the equanimity of unity, based on unity, abandon and overcome the equanimity of diversity, based on diversity.

It is thus that they are abandoned, it is thus that they are overcome.⁴⁷

⁴⁴ “Depending on, relying on,” *tāni nissāya tāni āgamma*; the two phrases are synonymous: *āgasmā ti nissāya* (KhpA 229).

⁴⁵ Cf M 1:446.

⁴⁶ Comy says that here the contrast is between the equanimity of diverse sense-experience and the equanimity of meditative attainments (MA 5:26). Cf M 1:364-367.

⁴⁷ Comy: By the equanimity of the formless attainments, abandon the form attainments. By insight into the formless base, abandon insight into the form base (MA 5:24).

20.2 Bhikshus, depending on non-identification,⁴⁸ abandon and overcome the equanimity of unity, based on unity.

It is thus that this is abandoned, it is thus that it is overcome. [221]

‘Therein, depending on this, abandon that,’ thus it is said in this connection.

(8) The 3 foundations of mindfulness (*sati’paṭṭhāna*)

21 ‘There are the 3 foundations of mindfulness that the noble ones attend to, attending to which **that noble one**⁴⁹ is a teacher worthy of instructing the masses,’⁵⁰ so it is said.

In what connection is this said?

22 (1)⁵¹ Here, bhikshus, the Teacher teaches the Dharma to his disciples, out of compassion, for their happiness, moved by compassion, thinking, ‘This is for your welfare! This is for your happiness!’

His disciples do *not* wish to listen, do not lend ear, do not arouse their minds to understand, and deviate from the Teacher’s teaching.⁵²

As such, the Tathagata [thus come] is not pleased, but although not feeling pleased, he dwells untroubled, mindful and fully aware.⁵³

This, bhikshus, is called the first basis of mindfulness that the noble one attends to, attending to which the noble one is a teacher worthy of instructing the masses.

23 (2) Furthermore, bhikshus, the Teacher teaches the Dharma to his disciples, out of compassion, for their happiness, moved by compassion, thinking, ‘This is for your welfare! This is for your happiness!’

Some of his disciples wish to listen, lend their ear, arouse their minds to understand, and do not deviate from the Teacher’s teaching.

As such, the Tathagata is pleased, but although feeling pleased, he dwells untroubled,⁵⁴ mindful and fully aware.

This, bhikshus, is called the second basis of mindfulness that the noble one attends to, attending to which the noble one is a teacher worthy of instructing the masses.

24 (3) Furthermore, bhikshus, the Teacher teaches the Dharma to his disciples, out of compassion, for their happiness, moved by compassion, thinking, ‘This is for your welfare! This is for your happiness!’

His disciples wish to listen, lend their ear, arouse their minds to understand, and do not deviate from the Teacher’s teaching.

⁴⁸ *Atammayatā*, as at **Sappurisa S** (M 113,21/3:42). Comy says that *atammayatā* here refers to “insight leading to emergence” (*vuṭṭhāna, gāminī, vipassanā*), ie, the insight immediately before the arising of the supramundane path. For, this effects the abandoning of the equanimity of the formless attainments and the equanimity of insight (MA 5:24). See *Atammayatā*, SD 19.13.

⁴⁹ *Ariya*. The context here obviously refers to the Buddha, but in principle applies to any worthy teacher.

⁵⁰ *Tayo sati, paṭṭhānā yad ariyo sevati yad ariyo sevamāno satthā gaṇam anusāsitum arahati*. The *sati-paṭṭhāna* here is not the well known “foundations of mindfulness,” but the “exceptional bases of mindfulness” (*āveṇika sati-paṭṭhāna*), ie the Buddha’s even-mindedness (*sama, cittatā*), whether his audience ignores, partly responds, or listens to him. Cf *tribhīr āveṇikāiḥ smṛtyupasthāna* (Divy 182, 268), *tribhīḥ smṛtyupasthānair* (126). Cf the 18 special attributes of the Buddha (*āveṇikā buddha, dharmā*), Mvst 1:160; Śata, sāhasrikā 9.1449-14550 (tr E Conze, *Buddhist Texts Through the Ages*, 1954: 145). No such list is found in Pali, although a different set of 18 *buddha, dhammā* are mentioned at Miln 105, 285, UA 87.

⁵¹ Cf **Mahā Suññata S** (M 122,24/3:117 f), SD 11.4.

⁵² *Tassa sāvakā na sussūsanti, na sotam odahanti, na aññā cittam upaṭṭhapenti, vakkamma ca satthu, sāsanā vat-tanti*.

⁵³ *Tatra, bhikkhave, tathāgato na ceva anattamano hoti, na ca anattamanatam paṭisaṃvedeti, anavassuto ca viharati sato sampajāno*. Here, “untroubled,” *anavassuta*, means not overcome by repulsion (*paṭigha*) (MA 5:27).

⁵⁴ Here, “untroubled,” *anavassuta*, means “not overcome by lust” (*rāga*) (MA 5:27).

As such, the Tathagata is pleased,

but although feeling pleased, he dwells untroubled, mindful and fully aware.

This, bhikshus, is called the third basis of mindfulness that the noble one attends to, attending to which the noble one is a teacher worthy of instructing the masses. [222]

‘There are the 3 foundations of mindfulness that the noble ones attend to, attending to which that noble one is a teacher worthy of instructing the masses,’ thus it is said in this connection.⁵⁵

(9) The peerless teacher

25 ‘Of the teachers of training, he is the peerless guide of persons to be tamed,’⁵⁶ so it is said. And in what connection is this said?

Bhikshus, the elephant to be tamed, driven⁵⁷ by the elephant trainer, runs in only one direction—to the east, or the west, or the north, or the south.

Bhikshus, the horse to be tamed, driven by the horse trainer, runs in only one direction—to the east, or the west, or the north, or the south.

Bhikshus, the cattle to be tamed, driven by the cattle trainer, runs in only one direction—to the east, or the west, or the north, or the south.

The 8 liberations

26 Bhikshus, a person to be tamed, guided by the Tathagata, the worthy, fully self-awakened one, roams⁵⁸ the 8 directions:⁵⁹

(1) While *possessed of form*, one sees physical forms.⁶⁰

This is the first direction.⁶¹

(2) While not perceiving form internally, one *sees physical forms externally*.⁶²

This is the second direction.

(3) One is resolved upon the idea of *the beautiful*.⁶³

This is the third direction.

(4) Through the utter transcending of the perception of form, the passing away of the perception of impingement [sense-contact], and non-attention to the perception of diversity, (contemplating,) ‘Space is infinite,’ one enters and dwells in *the base of the infinity of space*.⁶⁴

⁵⁵ See Intro (2.3), (3.2). For similar reaction when the Buddha teaches, see **Mahā Suññata S** (M 122, 25-26/3:117 f), SD 11.4.

⁵⁶ *So vuccati yoggācariyānaṃ anuttaro purisadammasārathī ’ti*. “Peerless guide of persons to be tamed” (*anuttara purisa, damma, sarathī*) is the 6th traditional quality of the Buddha: see **Buddhānussati**, SD 15.7. On *yoggācariya*, see M 1:124, 3:97.

⁵⁷ *Sārīta*, pp both of *sāreti*, caus of *sarati*, “he goes, runs, move along, flows”; and of *sarati*, “he calls to mind, remembers.” Cf *sāreyya* (M 1:124) explained as “would send it straight on” (*ujjukum peseyya*); but here Comy glosses *sārīta* as “tamed” (*damita*) (MA 5:27).

⁵⁸ *Vidhavati*, “he runs about, roams,” ie *vi* (“various”) + *dhavati* (“he runs”). Here *vidhavati* is used for the mind only. For the person sits cross-legged, does not twist his body around no matter which quarter he is facing, and attains these 8 attainments (*samāpatti*). The directions are the liberations, (MA 5:28)

⁵⁹ The 8 directions = liberations (*vimokkha*): see (2.4).

⁶⁰ *Rūpī rūpāni passati*. This 1st liberation refers to the attainment of the 4 dhyanas using a colour *kaṣiṇa* (meditation device) derived from a coloured meditation object on or in our own body. See (2.4): “the 8 liberations.”

⁶¹ In **Mahā, parinibbāna S** (D 16), this line reads: “This is the first liberation” and so too the other lines mutatis mutandis (D 16.3.332:111 f), SD 9. See above n on “the 8 directions.”

⁶² *Ajjhattam arūpa, saññā bahiddhā rūpāni passati*. This 2nd liberation is the attainment of dhyana using an external colour *kaṣiṇa* object, developing dhyanic sign externally. See (2.4): “the 8 liberations.”

⁶³ ‘*Subhan ’t eva adhimutto hoti*. This 3rd liberation refers to the attainment of the perception of either a very pure, bright and beautiful (*subha*) coloured *kaṣiṇa*, or of the 4 *brahma, vihārā*. See (2.4): “the 8 liberations.”

⁶⁴ *Sabbaso rūpa, saññānaṃ samatikkamā paṭigha, saññānaṃ atthaṅgamā nānatta, saññānaṃ amanasikārā ’ananto ākāso ’ti ākāsaṇaṃc ’āyatanam upasampajja viharati*.

This is the fourth direction.

(5) Through the utter transcending of the infinity of space, [contemplating,] ‘Consciousness is infinite,’ one enters and dwells in *the base of the infinity of consciousness*.⁶⁵

This is the fifth direction.

(6) Through the utter transcending of the base of the infinity of consciousness, [contemplating,] ‘There is nothing,’ one enters and dwells in *the base of nothingness*.⁶⁶

This is the sixth direction.

(7) Through the utter transcending of the base of nothingness, one enters and dwells in *the base of neither-perception-nor-non-perception*.⁶⁷

This is the seventh direction.

(8) Through the utter transcending of the base of neither-perception-nor-non-perception, one enters and dwells in *the cessation of perception and feeling*.⁶⁸

This is the eighth direction.

Bhikshus, a person to be tamed, guided by the Tathagata, the worthy, fully self-awakened one, roams these eight directions.

27 It is said that, of the teachers of training, he is ‘the peerless guide of persons to be tamed.’ Thus it is said in this connection.”

The Blessed One said this. The monks joyfully approved of the Blessed One’s word.

— evaṃ —

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⁶⁵ *Sabbaso ākāsaṇaṇe ’āyatanaṃ samatikkamma ’anantaṃ viññānaṃ ’ti viññānaṇe ’āyatanaṃ upasampajja viharati.*

⁶⁶ *Sabbaso viññānaṇe ’āyatanaṃ samatikkamma ’n’atthi kiñcī ’ti ākiñcaññe ’āyatanaṃ upasampajja viharati.*

⁶⁷ *Sabbaso ākiñcaññe ’āyatanaṃ samatikkamma n’eva,saññā,nāsaññāyatanaṃ upasampajja viharati.*

⁶⁸ *Sabbaso n’eva,saññā,nāsaññe ’āyatanaṃ samatikkamma saññā,vedayita,nirodhaṃ upasampajja viharati.* “The cessation of perception and feeling,” *saññā,vedayita nirodha*. This anomalous state, fully described in **Visuddhi-magga** (Vism 23.16-52702-709), is a combination of deep meditative calm and insight where all mental states temporarily shut down (Vism 23.43/707 f): see **Sappurisa S** (M 113), SD 23.7 (2).